177 829 concepts drawn from the scene of world affairs. While among the Orokaiva, I heard talk about Vietnam, Indonesia, Africa, India. The political orientation displayed was a mild kind of nationalism, and a sense of closeness to newly independent non-white states. But the [203] information, derived from radio broadcasts and speeches by councillors, introduced an acculturative kind of perspective. Its dissemination is being actively encouraged by the Australian authorities.

465 Use of money: Before the eruption, money played a very minor role in village life. It was earned by men who were away for limited [464] periods working on plantations. Money wages on plantations were, and are, extremely low; wages for agreement labour in 1962 were, for instance, $39 per annum for the first year of which $12 is paid out in monthly installments and the rest at the end of the year. In the second year, the rate rose to $45.50 p.a. (Howlett, 1965) Urban wages are a great deal higher than this; most Sivepe men who were absent on employment worked on urban jobs. At the same time, a regular income was derived from coffee.

464 Sivepe men were simply not interested in jobs at plantation rates of pay, nor were they interested in "carrying" jobs for the 435 government even though wages in that case were higher. They were also 438 indifferent to selling their garden products on the Saiho and Popondetta markets, as there were frequent gluts, prices were low and carrying goods to market was an unduly arduous task.

436 Money was used largely to buy goods in the luxury rather than 511 the subsistence sphere. Money was essential for payment of taxes and for a minimum of clothes, often acquired cheaply at jumble sales. Otherwise, it was used to buy tobacco, food for feasts, kerosene mainly used for feasting occasions, cartridges for hunting, again for feasts. Among the larger purchases made were radios, pressure lamps, bicycles, tools; all these, however, could never be paid for with current income. One had to depend on special windfalls: a gift from 459 a relative in town, a bride price. Money was not only for spending, 556 however; it was also for saving. I shall refer to the organisation of corporate saving later; in addition a number of Sivepe men had savings, of the order of $10-$20, sometimes more, hidden away. This money was kept for special occasions, but in addition, the very fact of possessing it was regarded as important. I was once told that Europeans were powerful because they had money; the Orokaiva could get power only if they too possessed savings.

436 If money was definitely highly valued, it was only to a limited 437 extent regarded as a standard of value. If we accept some model such as was suggested by Salisbury (1962), we may say that the Orokaiva have three spheres of exchange: a subsistence, luxury and ritual sphere, while bank notes are used for special, often ritual occasions. [461] In the acquisition of luxury goods of any kind, including money, the Orokaiva tend to weigh the benefits gained by them against their cost in time and unpleasantness and against the benefits that can be gained from other investments. Money is, in general, wanted only if it can